

# THE HERALD OF THE GOLDEN AGE.

Vol. 7, No. 7.

July, 1902.

ONE PENNY.

ENTERED AT STATIONERS' HALL.

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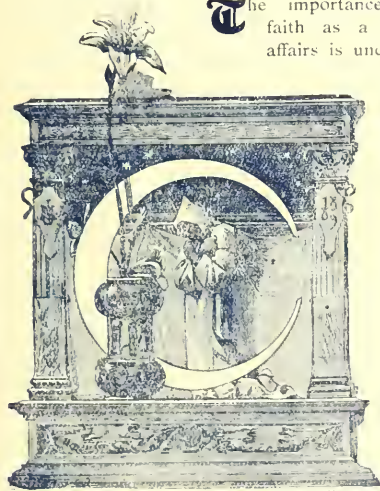
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ONE PENNY.

## The Potency of Faith.



**T**he importance of optimistic faith as a factor in life's affairs is under-estimated by most of us.

Mental and spiritual impotence, arising from pessimistic paralysis, is very prevalent, and on every hand we may find men and women who are failing to realise their ideals and are resting content with the poorest achievement.

Thousands of human souls are handicapped

by physical bodies which are weak or diseased, simply because they do not believe that they have the power to rebuild their mortal frames on stronger lines by physical and mental culture—and consequently they do not make any such attempt. Having inherited weakness, or having become weak through lack of exercise, proper food and hygienic care, they resign themselves to feebleness and ill-health—victims of faithlessness which is born of ignorance, and illustrations of that spiritual invalidism which is inseparable from pessimism.

In all departments of life the great truth—that without Faith there can be but little strength, enterprise or success,—is proclaimed by unmistakable object lessons. We see business men who never 'get on' because they lack this quality which gives birth to hope and courage, ministers and doctors who fail to cure souls and bodies

because they are unable to inspire the faith that saves by arousing the dormant energy of the human spirit, and all sorts and conditions of people who 'come short' of what they fain would *be* and *do* because they are unable to believe strongly for 'great things' either for themselves or others.

And the potency of Faith as a dynamic force is a reality which needs to be more clearly apprehended by the humanitarians and reformers of this present day, many of whom accomplish but little because they look upon the world's condition through pessimistic spectacles, and entertain but a faint hope of its amelioration. They are lacking in that divine optimism which triumphs over obstacles, proves contagious and energising to other souls, and makes generally for progress and success.

A journal was sent to me recently which contained a letter written in defence of humane dietetics by one who expressed his belief that the non-carnivorous regimen is both rational and hygienic. But the writer also delivered himself thus:—

"In a world like this which is steeped in prejudice it is vain to think that you can introduce any radical change. Ages have passed and ancient customs cannot be easily altered—*practically are unalterable*; and you can no more prevent people eating meat than you can prevent fox-hunting, bull-baiting (both of which are very cruel to the animal), and indulging in other cruel sports. I think, if we reflect enough, we shall see that the only wise, the only *possible* course is to *regulate* cruelty, not to try to exterminate it."

Here we have a typical instance of the mental attitude that makes for impotence and failure; and there are many well-disposed men and women who are working in the Twentieth-Century Crusade against carnivorousness and cruelty in this despondent fashion.

And it will always be found as a natural consequence that such do not succeed in winning converts to humane ideals or dietetic reform.

I came across a vegetarian of this type recently, who told me that during sixteen years' experience as an abstainer from flesh he had not made a convert. I also remember meeting a clergyman, who had ceased from participation in the flesh-traffic for many years, and had often publicly protested against it, and who told me that he did not remember ever winning over any person in his own town from the ranks of the flesh-eaters. I could not understand why this was the case, until, one day, he admitted to me that

he never indulged the hope that our Movement would eventually triumph. Then I knew the reason why he had failed.]

I believe that when the great Nazarene Teacher gave utterance to the words,

"according to your faith it shall be done unto you,"

He revealed a spiritual law of the first magnitude—a Law of supremest importance, and one which operates on every plane of consciousness.

That which we believe to be possible for us, we can attempt, and in the long run it will generally be found that achievement will crown the effort that is put forth in confident anticipation of success.

Seven years ago, when I first began to publicly challenge human carnivorism as a violation both of physical and moral law, and proclaimed my conviction that in the near future the thinking portion of the communities of Christendom would be led to apprehend that the daily commission of this transgression is contrary to the Divine Will and detrimental to man's highest welfare, a prominent religious leader wrote to me and remonstrated with me concerning the folly of wasting my efforts upon such a hopeless and impossible propaganda. He said, 'you will be one against the world and are cherishing the wildest dream; why not devote yourself to something *feasible*?'

In those days, when I received such letters, I was sometimes tempted to wonder whether, after all, my reason was departing, and whether I and my co-workers were but fanatical dreamers, but my faith never wavered concerning the ultimate triumph of this crusade and of the humane ideals which are involved in it, for I knew it was based upon eternal truth and the principles of Justice and Mercy, and that the Christian nations must abandon this demoralising practice before the Divine purpose concerning human evolution can be fulfilled.

Only seven years have passed since then, and that same religious leader is already compelled, by the growth of humane sentiment and ethical perception in the religious organisation to which he belongs, to face the alternatives of either ceasing to participate in the flesh-traffic (by abandoning the carnivorous habit), or of risking the loss of his prestige as a spiritual leader and exemplar.

And the day is not far distant when every minister and clergyman throughout Christendom will be compelled to face these alternatives and to decide whether he can afford to be publicly known as one who, instead of endeavouring to manifest the humane and harmless spirit of the Christ at the dinner table and in his daily life, prefers to pander to the lust for flesh which has been handed down to us by savage and degenerate ancestors, regardless of the suffering which is entailed upon the sub-human victims of this unnatural appetite.

"The Tabernacle of God is with men" and the Temple of the Holy Spirit may no longer be consciously defiled by priest or prophet with impunity.

The great conception of the Divine immanency which is now dawning so clearly upon the consciousness of the Western world will make it impossible that human bodies shall be much longer regarded as fitting sepulchres for the interment of the mortal remains of kindred mammals.

There is already abundant evidence of a great awakening concerning this subject in many Christian lands. Carnivorous humans are already profuse in their apologies concerning

their flesh-eating habit, whenever they come in contact with those whom they know look down on the custom itself as being barbarous and loathsome, and upon those who practise it as persons who may justly be regarded with commiseration. And there is a great demand—which is increasing every day—for information concerning substitutes for flesh-food and frutitarian diet.

The progressive host of advanced thinkers are already largely won over to the recognition of the fact that humane-ness of life and dietetic purity are essential for all who would win their way to higher planes of experience and attainment—and where they lead, the rest of mankind will eventually follow. The journals which represent advanced thought are even now speaking out with strong emphasis on this point.

In many countries the heaven is working rapidly, and we may now confidently anticipate that

**Our Cause will win its way to victory long before this century has run its course.**

Comrades, let us take courage and manifest greater faith concerning this matter! If we believe strongly in the coming triumph of our Movement, we shall cause others to share our hope and our great ideal. Our faith will prove contagious and we shall see a lifting up of the hands that hang down, and a strengthening of the knees that are feeble; we shall hear tongues that hitherto have been tied through doubt and unbelief and timidity, boldly proclaiming the evangel of humane-ness and the blessings which result from obedience to Natural and Hygienic Law.

The vibrations set up by our mental force will travel just like the Marconi waves, and awaken responsive echoes in other minds across the land and sea. And those who are ready to receive our message of life and health will feel within them the strivings of the Spirit which works for Humaneness, Harmony, Unity, and Love.

The fields are white unto harvest and we shall live to witness such a reformation of thought and custom as the world has never yet seen, and the beneficent consequences of which are quite incalculable.

What an ideal is ours! Well may we indulge enthusiastic hope and strong aspiration as we think of the influence for good which will be exercised upon the destiny of the coming generations of men by its promulgation!

Sir Robert Giffen, (the great statistician) has calculated, and his estimate is confirmed by the Report of the Board of Agriculture for 1901 (pages 255 to 257), that there are in Europe, America, and the British Colonies, some eight hundred millions (800,000,000) of cattle, sheep, and pigs, and we may reckon (by averaging), that within three years they will all have been massacred and eaten. What an aggregate of terror and pain is represented by these figures, what a holocaust of victims, what a gargantuan orgy of diseased and terror-stricken flesh, what human demoralization and suffering, what a blinding of the soul-vision of our race as the inevitable consequence of all this slaughter and carnal banqueting.

And it will all be repeated about every three years, unless we can convince Christendom of its transgression against the Law of Nature and the Law of Love, and thus bring about this Reformation.

But this *can* be accomplished! And the tens of thousands of slaughter-houses can be closed, and the hundreds of

thousands of men and boys who are brutalized by their bloody occupation can be emancipated from such soul-slavery as this, and the countless human victims of the diseases which are induced by cannivorism can be reduced in number—until our hospitals, instead of being overcrowded, will be able to close their wards.

A great world-transformation can be brought about. The Churches can be purged from participation in this wanton and needless immolation of God's creatures on the altar of human greed. And the eyes of the worshippers can be opened to the vision of the oneness of life and of the universal kinship which obtains.

The torture chambers of vivisection will then no longer be tolerated and legalised by Church-attending electors, and the mouths of the priests of the sanctuary will no longer be dumb concerning the wrongs that are being heaped upon the sentient of the animal world. The diabolic teaching of the Romish Church (as expressed in the Catholic dictionary) that

"The brutes are made for man who has the same right over them that he has over plants and stones. He may, according to the express permission of God given to Noe, kill them for his food, and this without strict necessity; it must also be lawful to put them to death or to inflict pain on them for any good or reasonable end, such as the promotion of man's knowledge, health, . . . or even for the purposes of recreation,"

can be swept away by indignant repudiation on the part of those whose minds are rational and cultured, and consigned to that oblivion where such nightmare superstitions as eternal punishment and hell-fire have preceded them.

The difficulties in our path may be great, the obstacles may be stupendous; but let us cultivate the faith that "laughs at impossibilities" and this great work can be accomplished—for it is the purpose of the Infinite God to bring it to pass by human instrumentality.

It is our privilege to co-operate and to play a humble part in the salvation of Christendom from inhumanity, pagan savagery, and the violation of Cosmic Law. For this great end may we strive and believe—cheerfully denying self and joyfully submitting to the inconvenience of being unpopular with the carnivorous brethren amongst whom we dwell.

Sidney H. Beard.

## THE TRUST OF TRUTH

Better trust all and be deceived,

And weep that trust and that deceiving,

Than doubt one heart, that, if believed,

Had blessed one's life with true believing.

Oh, in this mocking world, too fast

The doubting fiend o'ertakes our youth;

Better be cheated to the last,

Than lose the blessed hope of truth.

F. A. Kemble.

## Nut Cultivation.

**W**anted, information about the cultivation of nuts of various kinds, in hot and dry climates where irrigation is not obtainable.

Readers of this Journal who can supply the Executive Council with facts, figures, and general information on this subject are requested to do so at once.

This matter is of urgent importance, as some far-reaching developments depend upon it.

## A Modern Prophet.

**W**hether as the result of reading, or through conversation, or through the subtle influences which travel through the unseen, or finally as the result of true inner culture the *constructors* of the highest human society and human Ideals, are beginning to see that the altruistic spirit and the development of the highest within us, are impossible so long as we persist in violating physical and moral law



by eating the flesh of dead animals.

I have just been reading "The Buried Temple" by Maurice Maeterlinck, the modern mystic of Ghent a man who, as Dr. Downes says, seems to combine in his own personality, "the glow and fervour of the Frenchman, the keen human insight of the Anglo-Saxon, and that peculiar religious mysticism prevalent in the nation which has given us Swedenborg, Lavater, and Jacob Boehme." In his chapter on "The Kingdom of Matter," he seems to strike right at the root of the greatest evils of our modern life with a power and an insight which are truly prophetic. Listen to him, for he says:—

"We have said that man, in his relation to matter, is still in the experimental, groping stage of his earliest days. He lacks every definite knowledge as to the kind of food best adapted for him, or the quantity of nourishment he requires; he is still uncertain as to whether he be carnivorous or frugivorous.

"His intellect misleads his instinct.

"It was only yesterday that he learned that he had probably erred hitherto in the choice of his nourishment; that he must reduce by two-thirds the quantity of nitrogen he absorbs, and largely increase the volume of hydrocarbons; that a little fruit, or milk, a few vegetables, farinaceous substances—now the mere accessory of the two plentiful repasts which he works so hard to provide, which are his chief objects in life, the goal of his efforts, of his strenuous, incessant labour—are amply sufficient to maintain the ardour of the finest and mightiest life.

"It is not my purpose here to discuss the question of Vegetarianism, or to meet the objections that may be urged against it; though it must be admitted that of these objections not one can withstand a loyal and scrupulous inquiry.

"I, for my part, can affirm that those whom I have known to submit themselves to this regimen have found its result to be improved or restored health, marked addition of strength, and the acquisition by the mind of a clearness, brightness, well-being, such as might follow the release from some secular, loathsome, detestable dungeon.

"For in truth all our justice, morality, all our thoughts and feelings, derive from three or four primordial necessities, whereof the principal one is food.

"The least modification of one of these necessities would entail a marked change in our moral existence. Were the lot of every day to become general that man could dispense with animal food, there would ensue not only a great economic revolution for a bullock, to produce one pound of meat, consumes more than a hundred of provender, but a social improvement as well, not less important, and certainly more serene, and more lasting than might follow a second appearance on the earth of the emissary of the Father come to remedy the excesses and omissions of his former pilgrimage.



"For we find that the man who abandons the regimen of meat, abandons alcohol also; and to do this is to renounce most of the coarser and more degraded pleasures of life.

"And it is in the passionate craving for these pleasures, in their glamour, and the prejudice they create, that the most formidable obstacle is found to the harmonious development of the race.

"Detachment therefrom creates noble leisure, a new order of desires, a wish for enjoyment that must of necessity be loftier than the gross satisfactions which have their origin in alcohol.

"But are days such as these in store for us—these happier, purer hours?

"This ideal is evidently still very imaginary, and may seem of but little importance; and infinite time must elapse, as in all other cases, before the certitude of those who are convinced that the race so far has erred in the choice of its aliment, shall reach the confused masses, and bring them enlightenment and comfort.

"But may this not be the expedient nature holds in reserve for the time when the struggle for life shall have become too hopelessly unbearable—the struggle for life that to-day means the fight for meat and for alcohol, double source of injustice and waste whence all the others are fed, double symbol of a happiness and necessity whereof neither is human?"

Ponder well these lines Reader and remember that the writer of them lives in no cloister cell but is engaged in his life work amid the strenuous city life of day. Writing for the drama as well as the pulpit, he seems to grasp human life as it is and more than that he grasps what that life might be if only the craving for dead flesh could be abolished from amongst us. Call us not "faddists" or "cranks" when such prophets as these have caught a glimpse of *"the glory slowly gaining on the shade."* Harold W. Whison.

## The Great German Race.

Long distance walking has always been a popular sport with the German people: and our Fruitarian friends have shown up well on several other occasions beside the recent one. It may be well to refresh our memories by recalling some of these victories. In 1893 a seven days walking race from Berlin to Vienna (372 miles) was arranged. Herr Elsasser and Herr Pietz easily finished first and second, beating the fastest flesh-eater by a margin of no less than twenty-two hours.

The Daily News, of June 29, 1898, contained the following:—

### A VEGETARIAN VICTORY.

#### MEAT-EATERS WALKED OFF THEIR LEGS.

A very interesting walking match took place here (Berlin) last Sunday over a distance of about 70 English miles. There were twenty-two starters, amongst them eight vegetarians, and the distance had to be covered within eighteen hours. The interesting result was that the first six to arrive at the goal were vegetarians, the first finishing in fourteen and a quarter hours, the second in fourteen hours and a half, the third in fifteen hours and a half. The fourth in sixteen hours; the fifth in sixteen hours and a half; the sixth in seventeen hours and a half. The two last missed their way and walked five miles more. All reached the goal in splendid condition. *Not till an hour after*

*the last vegetarian arrived did the first meat-eater appear, completely exhausted.* He, moreover, was the only one, the others having dropped off after thirty-five miles.

The victor presented himself, at the request of several high officers, to the War Minister, who took a great interest in hearing about his vegetable diet and way of living.

#### RESULT OF MATCH.

		14½ hours	In splendid condition.
1st Vegetarian		14½	"
2nd "		14½	"
3rd "		15½	"
4th "		16	"
5th "		16½	"
6th "		17½	"
7th Meat-eater		18½	Completely Exhausted

The remaining 13 Meat-eaters all fell out after 35 miles.

The Whitsuntide international walking race of 1902, from Dresden to Berlin (124½ miles) was regarded as of special importance, and we are enabled to give fairly detailed news from Karl Mann and our English competitor, Geo. Allen, the Leicester one hundred miles walker. The German Government authorised eminent scientists and medical men specially to observe the performances and minutely examine the competitors at the conclusion, in order if possible to find out any new truth. Karl Mann as a Fruitarian, and J. Boege as a mixed feeder, were put on exact dietary for eleven days prior to the race.—Mann on bread or biscuit, marmalade, one sort of fruit juice, Quaker Oats, Nut Butter, and Bromose (Battle Creek) and measured quantities of pure water. The expenses were defrayed from a fund for such experiments at the disposal of the Royal Physiological Institute. They do these things better in Germany. Mann had sprained his foot at the end of April, and was put in charge of the Professor of the Massage Institute of the Royal Academy, who treated him daily. He was forbidden all walking, and obliged to cycle or tram to and from town, but was in high hopes, writing that a quick accompanied walk of fifty to seventy miles, in record time of four years ago, was a real pleasure to him. His letters also show that he keenly appreciates the great value to our cause of such trials as scientific and convincing demonstrations of the fitness and staying power engendered by a fleshless diet.

It should be remarked that most of the German Vegetarians exclude all animal products from their dietary, and were quite surprised when they saw Mr. Allen eating an egg.

The first six men trained on the natural food system, partaking of no cooked foods, but using nut preparations to a large extent. Mann himself says:—

"I have proved that the highest degree of both physical and mental energy can at one and the same time be got from a diet which strictly excludes flesh, fowl, alcohol, coffee, tea, cocoa, chocolate, and every other stimulant. Since January I excluded strictly eggs, milk, cheese, butter, and pulse. I ate fruit, fresh and dried, Quaker oats well cooked for breakfast, little bread, some biscuits very rarely, salads very rarely, cooked vegetables or soups, nut butter daily, four ounces, and pure fruit juice, called "Weinmost." I tried to eat more than twice in training, but found it too much, and so ate twice (daily) as usual."

Dresden was unusually animated in the early morning of 18th May. The thirty-two competitors started at 7.40 a.m. The weather for the first twelve hours was very bad, with thunderstorms and boisterous wind. Mann and Boege set the pace very fast for the first few miles, which soon diminished the number of competitors. At thirty-five miles Mann took the lead, and at about fifty miles began to beat world's records. Boege had collapsed before forty miles, and

Schmidt (a flesh-eater) was passed, so that the five leaders at the first control station were all vegetarians. Mann beat his 1898 record for this distance by no less than one hour twelve minutes, and reached the next station, Juterbog, one hundred and thirty-four kilos, in the still better time of sixteen and a quarter hours. Here a Berlin doctor took his clothing for experiment, weighed his provisions, and himself (naked), and left him with an allowance of fifteen minutes for massage and refreshment.

At ninety English miles Allen retired with wounded feet. The later stages of the race were in finer weather, and the first three competitors finished fresh, but the fourth, who had been persuaded to drink Rhine wine en route, was completely prostrated. The winner received an enthusiastic ovation when he finished in the grounds of the Komet Sports Club at Berlin.

1. Karl Mann, Berlin	26 hours 58 minutes.
2. Hermann Zerndt, Bremen	28 " 58 "
3. Martin Rehann, Berlin, (aged 20)	30 " 29 "
4. A. L. Dheur, Berlin	30 " 57 "
5. Thuk, Chomnik	32 " 46 "
6. Pockidi, Erfurt	34 " 9 "
7. Runge, Berlin	34 " 32 "
*8. Schmidt, Berlin	35 " 5 "
9. G. Gähde, Rendsburg (aged 60)	39 " 58 "
10. Biber, Berlin	41 " 55 "
11. Peterjohn, Berlin	44 " 6 "
12. Debes, Elderfeld	44 " 53 "
13. Max, Berlin	44 " 58 "

\*Flesh-eaters.

Mann's record times are here given:—50 kilometres, 4 hours 58 minutes; 75.9 kilometres, 7 hours 58 minutes; 100 kilometres, 11 hours 15 minutes; 112.5 kilometres, 12 hours 59 minutes. (A kilometre is nearly  $\frac{1}{2}$  of an English mile).

The Committee examined Mann critically at the close of his walk and 24 hours after, and declared him to be in most excellent condition. In the next four days he was so busy writing, lecturing and being interviewed that he says he slept but 21 hours.

To those who affect to despise Fruitarian practice from the humanitarian ideal, we say, very well. Here is absolute fact, officially attested—a contest of physical prowess carried on under conditions so trying that flesh-eating athletes of proved excellence dropped by the way utterly exhausted, while those who fed wisely and purely endured to the end, in most cases neither overtaxed nor unduly strained by their continuous efforts. One cannot escape from this—and we are forced to the conclusion that the poisonous elements always present in flesh meat are the cause of the great difference. Do you wish to enjoy thoroughly good health? to be at your level best in any task you may have to perform? Consider your ways, and be wise.

I should like to conclude by recording an English victory.

On the Crystal Palace Track on the Saturday after Whitsuntide, Olley finished second from scratch in the Anerley C.C. 25 miles handicap motor paced. He was only beaten then by three yards by a man with the advantage of Chase's special pacing motor, so he went on for the hour, and covered 31 miles 858 yards in that time. He now holds all amateur motor paced records (except 25 miles), up to

and including the hour, beating previous record by nearly one mile.

A. G. Brown.

## The Lesser Cannibalism.

Nothing more strange than the cannibalism, eating of man's flesh, can be found in the history of any nation or people.



We eat the flesh of the pig, and fill the slaughterhouse daily with screams of pain and fear. We distinguish indeed, but the unwillingness of many nations to eat the dog, an animal with whom we live on terms of the next intimacy, shews how precariously the distinction is grounded.

The pig is the main element of food among the islands; and I had many occasions, my mind being quickened by my cannibal surroundings, to observe his character and the manner of his death. Many islanders live with their pigs as we do with our dogs; both crowd around the hearth with equal freedom; and the island pig is a fellow of activity, enterprise and sense.

There was one shapely black boar, whom we called "Catholicus," for he was a particular presert from the Catholics of the village, and who early displayed the marks of courage and friendliness: no other animal whether dog or pig was suffered to approach him at his food.

One day, on visiting my piggery, I was amazed to see "Catholicus" draw back from my approach with cries of terror, and if I was amazed at the change I was truly embarrassed when I learnt its reason. One of the pigs had been that morning killed; "Catholicus" had seen the murder, he had discovered he was dwelling in the shambles, and from that time his confidence and his delight in life were ended.

We still reserved him for a long while, but he could not endure the sight of any two-legged creature, nor could we encounter his eye without confusion.

I have assisted besides, by the ear, at the act of butchery itself; the victim's cries of terror I think I could have borne but the execution was mis-managed, and his expression of terror was contagious; that small heart moved to the same tune as ours. Upon such "dread foundations" the life of the European reposes, and yet the European is among the less cruel of races.

The paraphernalia of murder, the preparatory brutalities of his existence, are all hid away; an extreme sensibility reigns upon the surface, and ladies will faint at the recital of one tithe of what they daily expect of their butchers. Some will even be crying out upon me in their hearts for the coarseness of this paragraph.

And so with the island cannibals. They were not cruel, apart from this custom, they are a race of the most kindly character; rightly speaking, to eat a man's flesh, after he is dead is far less hateful than to oppress him whilst he lives; and even the victims of their appetite were generally used for life, and suddenly and painlessly dispatched at last. In island circles of refinement it was doubtless thought best to expatiate on what was ugly in the practice.

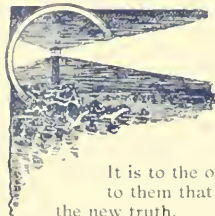
Robert Louis Stevenson *From the South Sea Islands*

As contrary as cruelty to mercy, tyranny to charity, so is war and bloodshed to the meekness and tolerance of the Christian religion.

—J. M. TAYLOR.

## The Outlook.

**F**ood Reform has to be taught to the world, and we must be willing to learn the best way to deliver the message we have to give.



There is no use sitting still and waiting. There is no use merely writing to *each other*. We have all to do something to stir up those who are as yet ignorant of our gospel and who know nothing of the imperative demands of our creed.

It is to the outside world that we must go, and to them that we must give the feeding-bottles of the new truth.

To one another and in our own Journals we may put forth the strong meat, but to the million beginners who are still absolutely ignorant of there being any questions stirring of the harmfulness of flesh food we must speak in the language that they can understand and in media that they read.

*We must use the Press of the world to teach the truths of Fruitarian Reform.*

For this purpose we need a strong, and well organized Press Department of the Order, and for this work an invitation is now extended to all young enthusiasts.

### PRESS DEPARTMENT.

Members of the Press Department are those who are wishful to help on the cause of Humane Food Reform by getting the subject constantly before the millions

of readers of ordinary newspapers.

These people never see the *Herald* or any Special Fruitarian publication, and therefore the only way to get the first sharp edge of the wedge into their hearts, is to get a little paragraph, or letter, or article into their own newspaper.

Now, how can this be done?

As an old Journalist I will give a few hints, and if these are carefully followed out, any young man or woman can begin a Journalistic career and at the same time help on the work of The Order in a way which cannot be over-estimated.

### THE CURRENT TOPIC.

It is always best to seize upon some topic or paragraph that has just appeared in the paper to which you are going to write. For if the editor has thought that

this paragraph or topic was suitable for its pages he will probably think, too, that a comment upon it will also be suitable.

It is quite waste of time for beginners to write indiscriminate letters to the press. Seize upon something that appeared in the last issue of the paper, and use this as the 'peg' to write upon.

### A FEW SUGGESTIONS.

Amongst the topics that are constantly appearing in the press and which can well be utilized by members of the Press Department, are:—

- (a) Diseased meat seizures.
- (b) Bad meat causing sudden illness.
- (c) Cases of cruelty to animals.
- (d) Cookery columns in some newspapers are glad of Fruitarian recipes.
- (e) Slaughterhouse nuisances.
- (f) Poverty and malnutrition.
- (g) The value of fruits and salads in their season.
- (h) The connection between meat-eating and drunkenness.
- (i) Feats of endurance and strength by Fruitarians in various parts of the world.

### CRISP AND CLEAR.

The letter must be short, clear, and to the point. A long letter, however good, is frequently tossed into the waste paper basket because the editor has not room for it, while a *short* letter is used, both because it takes up

less room and also because the editor knows that readers are more likely to read it.

A *rambling* letter is no good. No one wants to have several subjects jumbled up into one hash.

Stick to the point you want to make. Make it, and then stop.

\* \* \*

### NEW FACTS.

The letter should if possible either state a new fact, or clothe an old fact in quite a novel dress.

Every editor is willing to publish an interesting letter.

Sometimes it would be quite sufficient to quote some good authority and say for example that:

"In connection with the paragraph which appeared in your issue of the — inst., your readers may be interested to know that so and so in such and such a book (or paper), said so and so."

\* \* \*

### BE HUMBLE.

Avoid an angry or contentious tone in your letter. Be very courteous if you are opposing or criticising views which are probably held by the editor himself. Many a letter has never seen the light of the press because it assumed that all who differed from the writer were fools, or stupid, or brutal.

Use good paper and envelopes, and write on *one* side the paper only, and write clearly. One sheet of good note paper is usually quite enough to write the first letter to any newspaper upon. Even then it is sometimes wise to mark down the side of one paragraph "This par may be omitted if there is not room for it," and the editor will cut it out if he is pressed for room and the remainder may get in, whereas if all had to go in, probably the letter would have been left out altogether.

\* \* \*

### HOT FROM THE FIRE.

A letter to be any use must be 'red hot.' It must go in at once. For a daily paper it must be posted on *the same day* on which the paragraph it refers to appeared.

If I see an article or letter in the *Daily News* on Monday morning, I must post my letter to the editor on Monday evening at latest. For weekly papers which come out on *Saturday*, the letters should reach the editor on the Monday or Tuesday, as then he has less matter set up, and has plenty of room, whereas if it arrives on Wednesday or Thursday, he may be already quite full up.

If once you get a letter inserted and the editor allows another correspondent to attack you, he will always allow you a further reply, and then you can write a longer and fuller letter.

\* \* \*

### UNION IS SUCCESS.

Where you can do so, get two or three friends to write letters at the same time as you do, and then one at any rate is almost sure to appear, as the editor will recognise that the subject is one of interest to his readers.

Don't be discouraged if you write ten letters, and *none* appear. Remember that it will not be the editor's fault or his prejudice that keeps them out, but *your own fault*, and you must try and discover your fault.

\* \* \*

### A CONSTANT PARAGRAPH.

It is always wise to end up your letter with the following paragraph:—

"Your readers who wish to study this subject further should read — [quote the name of some book appropriate to the subject of your letter] which can be obtained post free, for — from The Secretary, Order of the Golden Age, Paignton, S. Devon."

or with the following:—  
"Your readers who are interested in the subject of Food Reform should send a few stamps for a little cookery book and literature to the Secretary, Order of the Golden Age, Paignton, S. Devon."



**WORK ON  
ALWAYS.**

I shall be very happy to advise further any aspirants for Journalistic laurels.

Many a well known writer has made his first step to fame by penning a letter to a newspaper, and many a convert to the better way dates his first awakening to the perusal of a paragraph in an ordinary Journal.

There is great work to be done by those who are willing to do it, and many who cannot leave home to preach or to lecture and who have not money to give in subscriptions, can do just as valuable service by spending an hour or two a week, at home, in press work.

\* \* \*

**SLAUGHTER-  
HOUSE  
OR ORCHARD?**

Mr. Blockley, of Leicester, has been using his pen, and though all his letters did not get inserted, the following extract will show the spirit which urged him to write, and which will make him write again and again, until the editors perforce will admit that the subject is an urgent one, and one that needs must have space.

He says:—

Can a man take the little innocent lambs fresh from their mother's side, happy as they romp and gambol in the verdant meadows, or the calf, full of the vitality and frolicsomeness of infancy; can a man take these creatures and thrust the cruel knife into their throats and not lose some of that "fellow feeling which makes us wondrous kind."

Compare the sources of the two foods: on the one hand we have the shambles with revolting and cruel sights, the floor reeking with blood, and the air heavy with the atmosphere of death. The moans and groans of the dying, and the unsightly carcases of the dead, make up a scene horrible and ghastly.

If the slaughtermen smile, it is not the smile of joy. If they laugh, it is at the vulgarisms of their companions or the death struggles of their victims. How can they laugh the laugh of true happiness and merriment while engaged in such an occupation?

On the other hand, we have the orchard, with the heavily laden trees of luscious fruits, drinking in the sunshine, and storing up the healthful balm of Nature; the waving cornfields, golden with their crops; above all, Nature's smile, and around all, the beautiful.

There is nothing revolting in gathering the fruits or garnering the corn. Rather the reverse: it makes the unthinking man wonder, and the thinking man think still more of Nature's generous benevolence. He can be happy as he gathers the increase. He can rejoice in the song of birds. His surroundings are beautiful, his heart light, his mind at peace.

\* \* \*

**THE  
BEEF TRUST.**

What a storm has been raised! and all for the question of a few pence!

The English press has been full of indignation over the tax on corn because it will raise the price of bread by a farthing or two!

The American press is boiling over with righteous wrath because the Beef Trust has tried to push up the price of beef by a few cents!

In both cases clamorous meetings have been held far and wide, and the iniquity of making men's bodies suffer for lack of food has been magnified into a terrible crime against all humanity.

But not a word amid all this storm about the injury to men's higher selves by the practice of butchery. In Lynn (Mass.), "between 1,500 and 1,700 names have been secured to the Anti-Beef-Eating League from among the employees of the General Electric Co.," but how many of them will remain abstainers if only meat goes down again in price!

This is where the principles of the Order come in.

\* \* \*

**ECONOMICS.**

A man may give up meat eating because meat is dear. The moment it becomes cheap he takes it again.

The converts from economy are as unstable as the markets.

A man may give up meat because it is so dangerously diseased. But the moment the carcases have been inspected to his satisfaction or boiled long enough to prevent infection, he will eat them as of yore.

The only permanent base of Food Reform is the unchangeable one which is based upon the concepts of right and wrong, upon the ethics of Justice, upon the belief in the development of the best in man along the lines of humane thought and action.

On this basis, the wanton killing of animals by painful processes for human pleasure and luxury stand ever condemned and ever to be condemned.

On this basis The Order of the Golden Age judges each and its members to fight all "flesh traps" wherein the humane instincts are degraded to the level of the stomach's cravings.

\* \* \*

**AMERICAN  
METHODS.**

Here is just one extract out of the columns with which the *New York Herald* is filled about the Beef Trust and the revolt of the people against it, and the final discomfiture of the ring who are raising the market.

"Rioting spread to the Bronx, where five women were arrested after scenes of the wildest tumult in which meat brought to Koshers shops were torn from those who had purchased it and trampled under the feet of the frenzied women. The police reserves were called out, and it was with the utmost difficulty that the women arrested were placed in police wagons and carried away.

A crowd of more than two dozen women assembled early in the evening, and began to stop women and girls who were on their way to buy meat.

"These butchers are charging an extortionate price," they explained, and they begged the women and girls not to buy any meat of the men.

A little girl came out with a package of meat, and the women seized her, took the package away, opened it, and screaming with triumph, scattered the meat in the street. Then they yelled again as they rushed at another woman, took the meat package she had, and, tearing the meat it contained apart, threw it on the pavement.

"Down with the butchers!" was yelled again and again, and "We'll have our rights!" and "Don't buy from them!" were other cries often heard.

Women on every side were persuaded not to go into the Kosher shops, and a great many who contemplated buying were either persuaded or frightened into leaving without making purchases. A crowd of nearly a thousand persons assembled in about an hour to watch or take part in the scenes. Hebrew women predominated, and they denounced the Trust and the butchers for raising the prices of their meats."

\* \* \*

**LESS OF THE  
STOMACH.**

I am often met by the rejoinder, "But why make such a fuss about eating and drinking; why not eat what is set before you and be thankful; why not obey the divine injunction, to 'take no thought what ye shall eat or what ye shall drink;' why make such an eternal bother about such minor matters as the mere eating a bit of meat! What does it really matter what a man eats; it is not what a man eats; it is not what goes in to a man which defiles him, but what comes out of a man."

This sounds very powerful when it comes from the mouth of a meat eater, and the humble Frutitarian wonders so sometimes whether he is not really making a great potch about a trifle.

But when you come to think of it, it is not the Frutitarian who makes the fuss but the meat eater!

\* \* \*

**EAT AND ASK  
NO QUESTIONS.**

I accept the hospitality of scores of houses, but I am always content to eat what is set before me so long as I am allowed to abstain from eating what my principles forbid me to touch.

But when meat eaters are asked to stay at the house of a Frutitarian they make ever so much fuss and are often even rude enough to go out surreptitiously to a hotel or restaurant and order a beefy meal to stay their craving stomachs withal.

A great many people would hesitate to let their children go and spend their holidays with Frutitarian friends, so much fuss do they make about their meat.

**THE TROUBLES OF THE BUTCHER.** I am tempted to write this after reading Mrs. Wiggins' "Diary of a Goose Girl," for therein Mrs. Heaven's philosophy about the trials of the butcher is quite refreshingly quaint and excellent. She says:—

"We formerly had a butcher's shop in Buffington, and it was naturally a great responsibility. The life of a retail butcher is a most exciting and wearying one. Nobody satisfied with their meat; as if it mattered in a world of change! Everybody complaining of too much bone or too little fat; nobody wishing tough chops or cutlets, but always seeking after fine joints, when it's against reason and nature that all joints should be juicy and all cutlets tender. I often used to say to Mr. Heaven—yes, many's the time I've said it—that if people would think more of the great 'crafter and less about their own little stomachs it would be a great deal better for them, yes a great deal better, and make it much more comfortable for the butchers!"

\* \* \*

#### FELINE COMPASSION.

Here is a charming little fact from nature, which shows that the feline tribe possess—at any rate embryonically—the divinely-gift of affection and compassion, and that therefore it may be that the cat may reach the goal almost as soon as her mistress, for in nature, the race is not always to the proud, or the victory to the boaster.

Read this, and ask whether or no the cat will devour the little fledgeling pigeons as soon as they are hatched, and then turn to the similar way in which the human race takes over the maternal duties of the birds and fowls and ask what men and women do with the little fledgeling chickens when they are hatched by artificial means. What should we think of the cat if she did the hatching for the purpose of getting a dinner, and yet that is just what large numbers of respectable men and women spend their time in doing.

\* \* \*

#### NATURE IN HER SWEETER MOOD.

Here is the paragraph culled from the *Chronicle*.

At the Britannia Hotel, South Market Road, Yarmouth, the remarkable spectacle may be witnessed of a Persian cat assisting a cropper pigeon to hatch off the latter's eggs. The cat for nine days past has regularly gone to the cote between eight and nine a.m. and not left it till one or two p.m. When the pigeon is slow to leave, the cat has moved the bird with its paw and taken over the maternal duty.

\* \* \*

#### PENNY FRUITARIAN COOKERY.

I am glad to announce that one firm alone has given an order for 4,000 of Dr. Oldfield's new Penny Guide to Fruitarian Cookery.

A copy will be presented by the head of the firm to each employé during coronation week.

This is a practical way of helping people to learn how to cook simple foods and of teaching them from an authoritative source what are the best foods to eat and what are the best ways in which to eat them.

I commend all humane food reformers to copy this example and give a copy to each member of their staff, whether they only employ one "maid of all work" or whether their employées are numbered by the thousands.

A dozen copies will be sent post free for 1/-, 100 copies free for 7/6.

It is interesting to record that nearly 6,000 have already been ordered before the little book has been published!

By the time these notes appear, the "Penny Guide" will be out, and I hope that before next month a second edition of a further 10,000 will have been called for.

\* \* \*

#### GARDEN CITIES.

Mr. George Cadbury has generously offered to subscribe £1,000 to the Garden City Pioneer Company on condition that the whole capital of £20,000 is raised. In view of the national importance of the housing and industrial problems, this sum should not be difficult to get from the British public, in order to test the soundness of the Garden City proposals. That the scheme has some basis on practical

experience and observation is shown in the confidence of men like Mr. Cadbury and Mr. Lever, who have become the principal supporters of the movement. Mr. Cadbury says of the idea to start a Garden City: "The more I think of the subject the more convinced I am that it will be the greatest boon ever conferred upon the toilers of this country if it can be carried through to any large extent."

In connection with the movement, a great Public Conference is to be held at Liverpool and Port Sunlight, on July 25th and 26th, when Messrs. Lever will entertain about a thousand delegates from all parts of the country. Special travelling arrangements are being made for London delegates and members, and tickets should be applied for at once to the Secretary, 77, Chancery Lane, W.C.

## Food Reform in Paisley

**F**ood Reform was the subject of a public Meeting held under the auspices of the Scottish Society in the Town Hall, Paisley, on Thursday, June 12th. Provost Wilson occupied the



chair, and he was supported on the platform by Provost Clarke, Bailie, Mac Callum, Mrs. Laurie (Glasgow), Miss Sexton (Glasgow), Prof. A. Humboldt Sexton (Glasgow), Mr. Albert Broadbent (Manchester), Mr. James Meldrum (Millinton Park), and the Rev. Charles A. Hall (Paisley).

PROVOST WILSON said he was not a vegetarian but he had great sympathy with the movement for reforming the

dietary of the people, and was pleased to preside at a meeting held in advocacy of a purer diet. He said much was heard about the evils of over-drinking, but, he thought, too little was understood about the evils of over-eating. The matter of proper diet did not get the care and consideration that ought to be given to it.

PROF. A. HUMBOLDT SEXTON spoke of the unnecessary habit of flesh-eating. There were whole nations living without flesh-meat. Dr. Haig had demonstrated that a great many physical evils were due to flesh-eating, and, moreover, that men could not only live, but live healthier and better lives, without fish, flesh, or fowl. If people would consent to live on the rational diet, life would be prolonged and health and strength improved in every way.

MRS. LAURIE, in a charming speech which greatly impressed the audience, spoke of the various kinds of foods and their proper places in the scale of dietary. She alluded to the desirability of simplifying life by doing away with all unnecessary things.

MR. MELDRUM corrected the current notion that mental and physical vigour could not be maintained on a Fruitarian diet. He warned his hearers against the prejudices of the medical men.

THE REV. CHARLES A. HALL spoke of the rise in the price of beef, and the position of the American Beef Trust. The best way to kill the Trust was to abstain from eating flesh, as had already been done by thousands in America. He spoke also of dietetic reform in connection with the depopulation of the rural districts and the exit of the doctor on the advent of the rational way of living.

Several interesting questions were asked and answered. One questioner asked that efforts should be made to instruct the working men's wives, and the Rev. C. A. Hall replied that he was making arrangements with Mrs. Laurie to give cookery demonstrations in Paisley with that object in view.

A considerable number of copies of *The Herald of the Golden Age* were distributed along with other literature. Some literature was sold to enquirers.

Enquiries made after the meeting elicited the information that it had created a deep impression. To the knowledge of the writer, at least three ladies have decided to give Fruitarian diet a trial. The local papers give satisfactory reports, one of them also making some congratulatory editorial remarks.

It is not at all unlikely that a local food-reform society will be formed as one result of this most useful effort, upon which the Scottish Society is to be heartily congratulated.

## Dietetic Difficulties.

By Robert H. Perks, M.D., F.R.C.S., Eng.

(Continued.)



continuing our review of the chief proteid containing foods, we pass to the group standing next in our list.

**Macaroni.** (Including Vermicelli and Italian paste) may be prepared as "savories" as in the familiar "macaroni and cheese," which, by the use of variously flavoured English and foreign cheeses, and of different vegetables, as

onions, tomatoes, etc., may be made to furnish practically half a dozen different dishes. It is also useful as an addition to green vegetable soups, or may be made into several puddings. It is easily digested. The water in which it has been boiled should always be preserved for use as stock for soups.

**Nuts.**—Form a most valuable and really cheap class of food in spite of their somewhat high first cost (there is so little "waste") containing as they do not only a high percentage of proteid, but also a large proportion of fats.

On account of their density, and also being usually eaten uncooked, they require thorough mastication, and as but few people have sufficiently perfect teeth for this task, they should invariably be flaked in a nut mill, or converted into a paste. The "Ida" nut mill is best for the former purpose. It is a good plan to have several varieties of flaked nuts on the table at the first and third meals of the day, so that they can be eaten with bread and butter, honey, etc., in bulk or in the form of sandwiches. One of the best forms of the latter for use when travelling is composed of wholemeal bread, honey, and a layer of nuts, or if a sweet sandwich is objected to, the omission of the honey and the addition of a small quantity of salt and curry powder will give a "savory" flavour.

Walnuts make a delicious gravy if prepared according to the directions given in Mr. Beard's *Comprehensive Guide*; and "Pine Kernels" being very rich in oil are an admirable substitute for suet (with the addition of a little albene or other vegetable fat), in all forms of boiled pastry.

Chestnuts are an almost perfect food in themselves and are best prepared by being steamed until cooked, and then placed in the oven for a short time, when both the outer and inner skins will be found to come away readily. They may be eaten as a separate dish with or without salt, or if flaked and added to vegetable soups they enhance both the flavour and nutritive properties.

**The Nut Foods.**—Protose, Nuttose, Meatose, &c., are composed of nuts (mainly pea nuts from which some of the oil has been extracted), and malted grains of various sorts. They contain all the food elements in about the right proportions, and may be prepared in the many various ways indicated in the above mentioned "Guide." I prefer them finely minced as an addition to vegetable stews, or mixed with rice, bread crumbs, and savoury herbs and cooked in the form of rissoles, pasties, &c. A large variety of dishes can thus be prepared from them.

**Eggs.** Should be taken sparingly as the yolk contains a fair quantity of a substance allied to uric acid. The "white" or albumen may be used alone without restriction.

It will be noted that the list of the chief proteid containing foods is fairly extensive, and that the different methods of preparation, and possible combinations, which I have alluded to above are so numerous, that with the exercise of some little thought and ingenuity, and after a little practice, the Fruitarian housewife should find no difficulty in devising and producing a suitable "central dish" for the

chief meal for several weeks together, without repeating any particular one. I believe that the Fruitarian diet can be made a household provision, proving even the strongest and most voracious hearts as to the "flesh" and "blood" of animals from which flesh is excluded may have their appetites satisfied, and indeed they may be made with the most perfect of health on the total carnivorous diet as provided for meat and drink. I have dealt only with the proteid containing foods, owing to the possibility of obtaining a diet composed entirely of food from flesh food is the whole of the diet. The second question, secondly because there is still a considerable amount of ignorance as to what those foods are, and how they should be utilized, and thirdly because the ultra types of food elements—starches, sugars, fat, and vegetable acids and salts are contained in considerable proportion to many of the foods I have named, and under ordinary circumstances a supply is generally present in the form of the usual conventional adjuncts to our modern meals.

I cannot within the limits of this paper go into the question of the exact amount of proteid needed daily by the individual under the varied conditions of sex, age, and habit, and a good practical guide that a sufficient amount of proteid being taken is to be found in the due maintenance of body weight and muscular force. A few reminders and suggestions may be useful ere I conclude.

Remember that the *necessary daily supply* of proteid can practically only be obtained from the foods (one or several) mentioned above. Thus some of them must appear in proper proportion in each day's dietary.

Arrange the meal hours at suitable intervals to give time for the complete digestion of each meal, before the next is taken, say 8.0 a.m., 1 or 1.30 p.m., and 6 p.m. Let the first be a light one, taking the main supply of proteids at the two others. Nothing to be taken after the last.

Cultivate simplicity, and the use of the fewest dishes possible. The necessary variety can be secured better by taking different foods at different meals, than by taking different things at one meal.

It is well to take a glass of pure water at times of rising and retiring. Otherwise liquids should be taken at least one hour and a half after any meal. If tea or coffee must be taken, let it be then, and in weak infusion. Both prevent the assimilation of a considerable percentage of the proteid contained in the food taken, this portion is thus absolutely lost or wasted. It is well not to take green vegetables and fresh fruits at the same meal; or acid unripe fruits at all, in any form. Lastly, I recommend my readers to obtain such theoretical and practical knowledge of the values and constituents of the various foods as shall enable them to select a menu of appropriate dishes to supply the bodily requirements without waste of time, or any misgivings as to its sufficiency.

## God's Peace.

God's peace can only be found when you are seeking and self who are utterly unknown as yet. When you cease to be eager for anything save the glory of God, and the attainment of His good pleasure, your peace will be deep as the ocean, and flow with the strength of a lion. Nothing will be able to back the portion of an undivided heart, the heart that is a heart which fears to give to itself, in a word, that it peace, which is as found in a true heart. The peace of your mind, which cannot be shaken when these are settled, carries you a great way, for it is the peace that hinders you in God's ways. You are not to be a good man and a good man in a circle of ignorance, but in the moment that you think of God, you are to be a good man cease to fear, and there will be no hindrance in your way.

Fenelon.



## Barbarous England.

Two thousand years have passed away since the Founder of Christianity came preaching His message of peace and mercy to the world. Two thousand years have passed, and the world has not yet learned in their fullest sense either peace or mercy. Standing armies everywhere, the Church blessing and sanctifying war upon fellow-Christians, and teachers of religion not so much as hinting at the possibility of carnivorousness being a sin.



I write from the standpoint of one who is a Fruitarian for conscience' sake. My occupation is that of a slum mission worker, and my daily life among the sights and sounds of the more squalid parts of this mighty city of London offers me a constant supply of food for reflection.

We are certainly a barbarous people, we English. Let him who doubts it witness the "sports" of the leisured classes, and the keen interest they display in their hunting and shooting seasons, and let him note that it is still considered a manly thing to hunt dumb animals to death for mere pleasure's sake. But many who do condemn "sport" are themselves consciously or unconsciously cruel. In every walk one takes along our crowded streets the evidences of cruelty are apparent. Delicate ladies clothed in sealskins, with ospreys in their head-gear, and the finest of kid gloves upon their jewelled hands, poorer women who cannot afford such luxuries going about in coats and gowns edged with cheap fur, and outraging every sentiment of good taste by wearing stuffed beasts around their necks in the form of boas, with head, tails and all! And what shall I say of the horrors of the shambles? To every sensitive, conscientious vegetarian the sights which present themselves to the view in any of our busy marketing streets must be, as they are to me, a painful manifestation of our degradation and barbarism. Take, for instance, Chapel Street, Islington—perhaps one of the cheapest and best markets in London. It is lined on each side with stalls of all descriptions. Here is a man adroitly tearing the skin from a number of rabbits, and exposing the little red carcasses to the passers by. Yonder lies a ghastly heap of bullocks' heads, the eyes so lately glazed in death fixing you with a horrid stare, with crimson gore round the severed necks, and all bespattered upon the wooden stall.

A poor woman is bargaining with the glib-tongued butcher for one of these gory heads, while another is feeling and picking over a tray of cheap and nasty bits of raw beef. Further on a stall-keeper is apparently cutting up live eels, while his mate is disembowelling a large fish. Underneath the stalls are heaps of entrails, insides of rabbits, heads and tails of fishes, and all sorts of offal.

In an adjoining street is a slaughter-house, close to the premises of one of our great Board Schools.\* Outside the blood-stained door a little group of cattle are standing. They are weary and hungry and thirsty, yet no friendly hand

is stretched out to help them. One or two sink down in the mud, tired out with their long march, and are forced upon their feet again by kicks and blows, while the heartless drovers curse and swear and jeer at the dumb creatures' agony.

They came, these oxen, from fair green meadows far away, where they grazed all day long in happy freedom amid butter-cups and daisies, and drank at the brook which flows merrily by, its ripples dancing and glistening in the golden sunshine. And this is the end of all—the last halting place on the road to death!

Within that Islington Board School the children are writing an essay on "Kindness to Animals," and yesterday their Sunday School Teacher gave them a lesson on "the mercy and love of God." The little ones lift their heads from their task, and idly look out of the window. Their Sunday School teacher, the parson's wife, appears in the street at that moment, and with her is the parson himself.

The poor beasts are still at the door of the slaughter house, but no look of pity softens the eyes of the minister of Christ and his helpmate. Laughing and talking they cross the road, and, "pass by on the other side."

Kindness to animals indeed—the children have had *their* object lesson!

Night draws on, the butchering is done, the moans and cries are ended, each creature has yielded up his life in dire pain for man's sake, and the dumb souls have found a rest at last in the Nirvana of animals. It is dinner-time for "the upper ten," and many a snowy table-cloth is laid, and many sweet scented flowers are brought to deck the well spread board. And faultlessly dressed men, and women clothed in silks and velvets and costly laces sit down to feast on the corpses of the slain!

The flesh which so lately was crimson with blood, and the nerves which this morning quivered with pain—all are buried in the sepulchral stomachs of the diners. Yet these people believe they are civilised, and some of them think they are religious. In the neat vicarage dining-room the parson reverently stands for "grace before meat," and asks the Divine blessing on this fleshly food—and the poor man honestly believes he is "eating and drinking to the glory of God!"

But to every earnest humanitarian all this is savagery, and he dares to look forward to better times, to a kindlier, humaner period, when so-called "sport," the despoiling of birds and beasts for female attire, and the eating of such unnecessary food as flesh-meat shall be looked upon as mere relics of barbarism, the brutal and degrading customs of a benighted past.

Kate Cording.

Thoughts of strength both build strength from within and attract it from without. Thoughts of weakness actualize weakness from within and attract it from without. Courage begets strength, fear begets weakness. And so courage begets success, fear begets failure. . . .

R. WALDO TRINE.

\* \* \*

When apparent adversity comes, be not cast down by it, but make the best of it, and always look for better things, for conditions more prosperous. To hold yourself in this attitude of mind is to set into operation subtle, silent, irresistible forces that sooner or later will actualize in material form that which is to-day merely an idea. But ideas have occult power, and ideas, when rightly planted and rightly tended, are the seeds that actualize material conditions.

R. WALDO TRINE.

\*The School referred to in this paper is Richard Street Board School, Islington.

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### No. 4. PLAY, GAMES, Etc.

(Continued.)

**I**n the previous article I spoke of the value of play and games, in addition to amusement, recreation, and mere muscle-swelling (of which the advantage is as trivial as its appearance is imposing). I suggested adaptations of Cricket, Football, and Hockey for play, in large, well-lighted, well-ventilated rooms in cities. I spoke also of the games themselves, and especially of Squash and Fives and Badminton. In this article I wish to suggest Fencing, Boxing, "Bartitsu," and other matters.

You should certainly take up Fencing. It is not merely a wrist exercise, as some people imagine. It taxes the forearm and shoulder as well; its lunge and its control over the body's weight and balance are fine for the physique and character. We should try to use our large muscle-groups. Ping-Pong does something for them as well as for the wrist. Nor should we always exercise rhythmically as most systems command; that is against the mental and physical habit of rapid adaptation. Nor should we always use the two sides of the body uniformly. Learn to control them independently. Nor should we always strain by lifting heavy weights. The muscles which come from nothing but slow mass-lifting are, in my judgment, actually of the wrong shape. Moreover, instead of coming out for use when we want them, they are habitually out, they *stand* out; not altogether for ornament, at least (as a well-known writer has pointed out) when ordinary clothes are worn!

No. An exercise like Fencing or Boxing or Singlestick or "Bartitsu" is better than mere small-muscle movements, mere rhythmical movements of the two sides of the body in unison, mere expected movements, strength movements; by itself it is not complete. Nothing ever is! But it is valuable—I should like to say indispensable; I *will* say so, for most of us Anglo-Saxons. And I will give one of my reasons.

Anglo-Saxons as a race—I omit exceptional classes or individuals—are fighters; in America the fighting, the desire to win, the craving to beat something, is directed mainly into the financial channel. But there it is, scarcely disguised. And upon most people, especially if they misfeed, there comes the tendency—I regard it as a mania partly due to blood-pressure—to hit something; it may be rather a desire to hit a mark, but at times it is a desire to strike, to crush, to hurt, to destroy—to strike and destroy without creating, as the carpenter or blacksmith may. What shall we do with this desire? Deny it? Ignore it? Censure it? Bid the desirer look at the lovely fields and the streams? If you do, and if he listens to you and seeks the country, he will probably shoot, or hunt, or fish there; or he may do worse things, and waste and ruin part of that temple of the living God by the mistake of impurity. "To understand all is to forgive all." Let us try to understand a little, and not condemn, not abhor, but think of the possible causes, and try to remove them, and meanwhile turn the energy into as harmless a channel as may be.

Boxing, or the practice of Boxing with a Punch-ball, forms just such a channel. Energy is used—yes, in all conscience. Ten minutes and then a wash with warm water and soap, a sponging with cool or cold water, a rubbing with a towel, a few sips of a cool drink, and where is the craving?

Now perhaps it is clear why I see in such exercises as this, or Football, or Hockey, or Cricket a saving health

among all nations. For the energy that may be the root-cause of the blood-pressure, as it were the pent-up steam, may be diverted. No longer need men kill animals in sport, or by slower yet no less cruel means kill themselves, and, ere the end come, hand down to their children and to the generations yet unborn a blood weak and perhaps diseased. Men may strike to their heart's content, and to their blood-pressure's relief, that which was meant and made to be struck—to be struck accurately, at the right moment, powerfully, quickly, yet without loss of balance. Men can play games.

And not all the preaching in the world, I tell you, will achieve here half the good that one of the many marly Anglo-Saxon *hitting* games can achieve.

Gentleness is good; for Jesus was gentle. Above all is gentleness good when one is—when one fancies that one is—insulted or injured. But what if a lady or any woman be insulted or injured? What if we find the money-changers in the sacred precincts, the swindlers, liars, hypocrites, imposing their cruel burdens on God's own children, what if a world-helping cause be trampled on by callous ignorance? Jesus was far from gentle then. How on earth anyone can pretend that he was *always* gentle with the quiet and unoffending tenderness of soft summer rain or spring warmth, I cannot for the life of me imagine; he who with the knotted cord drove out the tradesmen from the temple was no weak recluse, no limp smug—we have not any other word to give the exact sense. When he stood up for a universal cause and not for a narrow selfish one he was thunder-rain, the hail, the avalanche, the consuming and the purging fire, he must have struck with a swift strong arm—an arm which could equally well lift and hold up children while he taught the multitudes. His legs must have been well-developed and well-trained, for he was constantly walking, frequently climbing; he must have had a finely-expanded chest and marvellous lungs, since, while he sat down he was heard by multitudes in the open air, could have played a good game, and have played it well. Had games been part of the national education of the Jews as they are part—and at present about the most essential part of the national education of the Anglo-Saxons, he would have entered into them—into the best spirit of them; he would have enjoyed them—I believe that we don't half realise how he enjoyed things; we think it reverent, forsooth, to assume that he was always serious, in deadly instead of lively earnest. He was *not*. He thanked God not in words only but in deed and in truth—by being happy, by looking happy. Of what value to God are any thanks without happiness? Hypocrites! But he—was he not in his Father's garden among his Father's flowers? Was any sphere of daily life to him common or unclean or dreary? He knew his Father's world, the kingdom of heaven, better than that. He would have enjoyed games while he played them; enjoyed them as much as ever a cricketer or footballer did. He would have fielded alertly and neatly, he would have backed up, he would have entered into the sport.

Before the game he would have done his daily work; he would have practised that he might play well. After the game he would have thought over some of its boons, and his teachings would then have caught and held his Anglo-Saxon hearers to-day no less than when in his own time he drew parables and similes from fishermen, builder, bird, or fig-tree. With what comparison would he compare it the thing to be taught? With whatever wholesome comparison appealed to his hearers. And would not Cricket and other games appeal to his hearers to-day, as foot-racing appealed to Paul's hearers then? Of course. In heaven's name, why not?

Eustace Miles, M.A.

God reigns in and through law, and is never self-contradictory.

# The Lantern of Experience.

The verdict of the veterans serves a two-fold purpose, at least. It is evidence of the all-sufficiency of the



Reformed Diet to maintain good health to a great age, and it is an inspiration and an incentive to the young who may be starting out on the same course of life to hold hard by a bloodless regime.

The history of the Food-Reform Movement teems with instances of a patriarchal age having been reached on a natural diet; and, of those who have gone from us within the last twenty years, and who had left the Psalmist's allotted span a goodly decade or two in the rear, it will suffice to mention the following:—Mrs. Hodgson, aged eighty-three; Alderman Huxtable, eighty-three; Miss Brotherton, eighty-four; Sir Isaac Pitman, eighty-four; Edward Hare,

F.S.I., eighty-five; John Malcolm, F.R.C.S., eighty-five; Mrs. J. Smith, eighty-five; John Davie, ninety-one; F. W. Newman, ninety-two; Wm. Harrison (Scarboro), ninety-two; James Parrot, ninety-four; and John Cheal, ninety-five.

At the present moment there are probably over twenty persons in the country who have passed their eightieth birthday witnessing to the same ideals, most of whom are still possessed, in a wonderful measure, of a genial buoyancy and juvenility of spirit. So suggests the testimony of Samuel Saunders, at any rate, a veteran of eighty-eight, who does not remember having touched meat "since 1830," who has never spent a shilling in fermented liquors, and has never used tobacco. Mr. Saunders' sixty years' experience is summed up as follows:

"I have never had a headache, never been in bed a whole day from illness, or suffered pain, excepting from trivial accidents. I have had a happy and I hope somewhat useful life; and now in my eighty-eighth year I am as light and as lissom, and as capable of taking in a new idea, as I was twenty years ago."

Captain Diamond, of San Francisco, is in his 107th year, and stated to a body of students that he subsists entirely upon fruitarian food, and has for some fifty years. He continued: "I think nothing of walking ten or twelve miles for a morning appetizer, and yet by the computation of time by the latest improved calendar they would call me 106 years old; I was born 1796, May 1st.

John Gill, of Penryn, is another instance of a long and well-preserved and most useful manhood. His impressions date from quite pre-historic (or *pre-mnemonic*, I should say) times, for, it is told of him that when an infant in arms he would cling to his mother with fear "at the sight of a piece of raw meat hanging in the passage."

It was the Pence Cause which led Mr. Gill into full sympathy with the Food-Reform Cause, and the experience he gained in walking long distances to lecture on his favourite subject, while subsisting on the most simple and frugal fare, gave him a double reason for becoming a disciple and an apostle of the better way in diet. This double reason was, as he himself states, "my own benefit in health, and the pleasure of promoting the happiness and welfare of the animal creation," and he adds, "I returned from my travels brighter and less fatigued than when at home." Like the strong man of old, of whom it was said when he had passed

the century, that his eye was not dim nor his natural force abated, John Gill can say in his ninety-first year, "my mental and physical faculties are unimpaired and my intellect is as clear as when young."

Robert Reid, of London, is little known in official Food Reform circles, and yet he has had forty years' experience in connection with the Vegetarian Movement, and over sixty years in connection with Temperance work, and he has been a not unimportant, though silent, factor in the practical promulgation of Food-Reform amongst chiefly the clerks and factory girls in the Metropolis. He opened the first vegetarian restaurant in the City in 1879, and two others a few years later, and he personally superintended the former till over his eightieth year when he retired. Like the Scot that he is, he owes much to the foundation laid in early years on "halesome parritch," a foundation which Burns apostrophized in the words:

"Burdly chiels an' clever hizzies,  
Are bred on sic a diet as this is."

Mention of the word "parritch" recalls an interview the writer of these notes had with Mr. Reid in 1896. Mr. Reid was then in his eighty-first year, and attended daily at business from about 8.30 to 4.30. "My mother," said he, "was a good woman. When I was a boy she always gave me porridge and milk for breakfast. If I did not eat all she gave me, I got what I left to my dinner, and if, after finishing my 'bicker' I asked for something else, I got—more porridge." A grand woman, indeed!

Mr. Wallace, who is in his eighty-first year, writes thus:

"Both Mrs. Wallace and I were wrecks from wrong foods and drugging, and were saved by what I would term patriarchal foods. . . . The food question was from the beginning made by me a *sine qua non*, but all my relatives and friends considered me mad to propound such ideas."

I would have liked to quote several other testimonies of octogenarians, but space prevents me. I cannot, however, omit that of Mr. Robert C. Chapman, a member of the Plymouth Brethren, and probably the oldest living preacher in the world, he being now in his hundredth year.

Primarily a barrister, Mr. Chapman gave up his profession when still in his twenties, in order to devote himself to religious work, and he has worked in this connection for over seventy years in Barnstaple. He still preaches, though only occasionally, and whenever he does occupy the pulpit there is always a large congregation. He is master of four or five languages and an author.

Mr. Chapman says that he "has for many years sought wisdom from God as to diet, and has kept himself to plain, wholesome food. He rises early (3 a.m.) sponges the body with cold water, and, until recently, has worked at his lathe for an hour or so every morning for exercise. His afternoons are generally filled up with seeing visitors and with correspondence; and on Saturdays he gives himself to fasting and prayer. He has never used tobacco, and strongly condemns the use of it by others. Now, in old age, he takes a little wine; previously he was a water-drinker. Flesh-meat he has discontinued for some time."

\* \* \*

*The verdict of the veterans is unmistakable. So is their message to the young. Honour the Laws of Right Living and thy days shall be long in the land.*

H. B. Amos.

If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just love of God, and love of our fellow-man—we engrave on those tablets something that will brighten through all eternity.

WEBSTER.



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\* \* \*

Food-Reformers who write to the daily Press on the subject of Rational and Fritarian Diet are invited to mention that enquirers and persons who are interested, can obtain leaflets, pamphlets and cookery books which contain useful advice on this matter, by sending to the Secretary of the Order of the Golden Age (enclosing a few stamps to pay postage).

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